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—TERMS.—

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POETRY.

For the Voice of Industry.

THE LONE GRAVE.

BY MARY.

My mind was pensive—forth I strayed,
To rest beneath the cypress shades,
And gaze on that sequestered spot,
Remembered once—never forgot,—
The burial ground; that sacred place
Where hid the once familiar face;
Beneath whose grassy, waving spread,
Rest the gay heart and aching head.
'Twas a cold and dreary Autumn day,
Fit time for gloomy spirits play;
The wild winds through the forest rung,
As though some funeral dirge were sung,
While every leaf it bore along,
Type! the sure fate of weak and strong.

Apart from all, one grave was made,
Beneath a drooping willow's shade;
A flowerless rose-tree at its head,—
A girl approached with noiseless tread,
And flowers, the last of Autumn, brought
To wreathe around that cherished spot.
She was not what the world calls fair,
With lilly hands and glossy hair;
Her's was a holy light within
That spoke a soul too high for sin;
Where aspirations soar beyond
This sin cramped life, and jarring world.
Within her eye the poet's fire,
Although unbidden yet her lyre;
With every thought from guile set free,
Her life—unwritten poetry.
No sound from her save one low moan,
As she twined a garland for the stone;
Nor heeded yet the bleak winds rave,—
I stooped and read,—"My Brother's Grave."
A mother's love she ne'er had known,
A tenant of the grave so soon;
The father roamed in rayless night,
A wonderer from the paths of right;
The dread inebriate's mad'ning cup,
Had dried the fount of being up,
And from his callous feelings drove
The pleadings of a father's love;
And by its wary influence, brought
To that most loathsome thing—a sot!
The being placed by God above,
To cherish, guard, protect and love,
And rear a young and tender mind,
For great and noble ends designed.
One brother slingered at her side,
Her earthly trust, and joy and pride;
His fate is read at yonder grave,
Beneath the drooping willow's wave.

The simple tale I'll not prolong,
'Twere meet for higher, nobler song;
Ere Summer came, her work was done,—
Two graves were there in place of one.

FORGET THEE! OH! HOW SHALL WE EVER FORGET!

Forget thee! oh, how shall we ever forget
The smile which in dying you gave us!
Thy last dying whisper is lingering yet,
And its memory never shall leave us.

We see thee as when on thy high, ample brow,
Where intellect brightly seemed shining,
We doatingly gazed, and remember then now,
[illegible]

Oh, the keen pang of anguish that pierced our hearts
When we learned that you might not recover!
And the feeling of desolate sorrow we knew
When your last dying struggle was over!

Oh! brother, dear brother, could we but recall
Thee to life but one moment, how gladly
We'd greet thee, and then if we must say farewell,
It seems we might part then less sadly.

But never—ah, never shall we again see,
As once, thy lov'd form home returning;
And never again, we thy footsteps shall hear,—
We thy absence must ever be mourning.

But we think of the still, silent low in the grave,
Your form is to dust now returning;
And still in our hearts, as an undying light,
Will your memory ever be burning.

We think of thee oft at calm hour of eve,
When the stars are shove brightly beaming;
And we think of thee, too, in the stillness of night,
At the time when all others are dreaming.

'Twas thy own fond request, that when in the cold grave
Your body in dust should be sleeping,
We might not forget, but that still in our hearts,
We your memory would ever be keeping.

Forget thee! oh, how shall we EVER forget
The smile which in dying you gave us!
'Till memory forever shall leave us!

ELOISA.

MISCELLANEOUS.

FAITH AND HOPE.

BY DR. CARPENTER.

One morning, as the sun arose, two spirits went upon the earth.

And they were sisters; but Faith was of mature age, while Hope was yet a child.

They were both beautiful. Some loved to gaze upon the countenance of Faith, for her eye was serene and her beauty changed not; but Hope was the delight of every eye.

And the child sported in the freshness of the morning; and as she hovered over the gardens and dewy lawns, her wings glittered in the sunbeams like a rainbow.

"Come, my sister," she cried, "and chase with me the butterfly from flower to flower."

But her sister was gazing at the lark, as it arose from its low nest and warbled among the clouds.

And when it was noon, the child said again: "Come, my sister, and pluck with me the flowers of the garden, for they are beautiful, and their fragrance is sweet."

But Faith replied:—"Nay, my sister, let the flowers be there, for thou art young and delightest thyself in their beauty. I will meditate in the shade until the heat of the day be past. Thou will find me by the fountain in the forest. When thou art weary, come and repose on my bosom."

And she smiled and departed.

After a time Hope sought her sister. The tear was in her eye, and her countenance was mournful.

Then Faith said: "My sister, wherefore doest thou weep, and why is thy countenance sad?

And the child answered: "Because a cloud is in the sky, and the sunshine is overcast—see the rain begins to fall."

"It is but a shower," Faith replied, "and when it is over the fields will be greener than before."

Now the place where they sat was sheltered from the rain, as it had been the noon-tide heat. And Faith comforteth the child, and showed her the waters flowed with a fuller and a clearer stream, as the showers fell.

And presently, the sun broke out again, and the woods resounded with song.

Then, Hope was glad, and went forth to her sports once more.

After a while the sky was again darkened, and the young spirit looked up, and, behold, there was no cloud in the whole circle of the heavens.

Therefore Hope marvelled, for it was not yet night.

And she fled to her sister, and cast herself at her feet, and trembled exceedingly.

Then Faith raised the child, and led her forth from the shade of the trees, and pointed out to the sun and said—

"A shadow is passing over the face thereof, but none of his glory is extinguished. He still walketh in brightness, and thou shalt again [illegible] his face is not wholly hidden from us.

But the child dared not look up, for the gloom struck upon her heart.

And when all was bright again, she feared to wander from her sister, and her sports were less gay than before.

When the eventide was come, Faith went forth from the forest of shades, and sought the lawn where she might watch the sun.

Then said she to her young sister: "Come and behold how far the glories of the sunset transcend the beauties of the morning. See how softly they melt away, and give place to the shadows of night."

But Hope was now weary,—her eye was heavy, and her voice languid. She folded her radiant wings and dropped on her sister's bosom, and fell asleep.

But Faith watched through the night. She was never weary; nor did her eyelids need repose.

She laid the child on a bed of flowers, and kissed her cheek. She also drew her mantle round the head of the young sleeper, that she might sleep in peace.

Then Faith looked upwards, and beheld how the stars came forth. She traced them in their radiant courses, and listened to their harmonies, which mortal ear hath not heard.

And as she listened, their music entranced her soul.

At length a light appeared in the East, and the sun burst forth from the portals of the heavens. Then the spirit hastened to arouse the sleeper.

"Awake! oh, my sister, awake!" she cried "a new day hath dawned, and no cloud shall overshadow it. Awake, for the sun hath arisen which shall set no more."

PUSHING.—Keep pushing—that's the right doctrine. We once knew a man who followed it up to a charm. From middle to old age he daily pushed ahead and made a comfortable living. Poor fellow?—by a sad misfortune had lost his right arm and was made stone blind. But he sat not down to weep; his spirits did not leave him. He was poor what could he do to support himself and family? A thought struck him. He consulted a friend, with whom he went in business in the handcarting line.—His partner pulled the cart while he blind and with one arm, pushed behind. For years and years, we used to see this old gentleman pushing the handcart along the streets—up hill and through the mud—week in and week out—through snow and through water.

Ye who are about discouraged, learn a lesson from the blind and one handed cartman. Push at something and keep pushing. You have eyes and arms, and yet lament your misfortune. Away with such imbecility and push ahead. Never spend a moment in crying over spilt milk. If you do, you may as well speak to Mitchell to dig your grave.—[South Western Advocate.

COMMUNICATIONS.

This department of the 'Voice' is intended to contain the thoughts and sentiments of the People, prompted by a humane spirit, and clothed in their own language, which may be in some degree varied and conflicting; and for the views of which the Editor will not be considered responsible.

LETTERS UPON THE FACTORY SYSTEM.

No. 3.

MY DEAR FLORINE:—As the frightened bird returns to its nest when the danger is past, so do I return to thy arms and friendship.—How unhappy, even the slight suspicion that I entertained of the genuingness of that friendship has made me! We find so very few who are worthy the name of friends, that we cling to that few with so great a tenacity, that when we find one in whom we have long confided is about to turn traitor, and add one more to the list of *false* friends, and the conviction comes home like an ice bolt to the heart. But now that the doubt, which so cruelly troubled my mind for last few days, is past, I trust I shall not soon, suffer my confidence in you to be again disturbed. My leaf Florine: you cannot know how much I am gratified to to see that you are beginning to feel some curiosity to know something more of that too much despised portion of our community—the Factory Girls; well knowing that what is at first a *curiosity in a mind like yours, linked as it is with such a heart, must end in a deep* [illegible] interest. And I promise myself that much good will result from the proposed discussion. Not that I suppose myself capable of imparting to the subject more of importance than it already possesses; or that my reasonings will be so very clear and forcible that no one could fail to be convinced by them. It is to the truth and justice of the cause which I shall attempt to advocate, an to your friendship, that I trust for success. You, at least, in what I may advance, will believe in my endeavors to give an impartial view of the case; and will not think me actuated by any other motive than an earnest desire that the rights of all classes may be alike respected.—That the operatives may no longer be recounted a mere cipher, or at most, a living, moving machine, with just intelligence enough to obey the orders of the overseer; but not sufficient to make it possible to allow them any degree of liberty, least they should not make a proper use of it. And once convinced, once interested in a subject like this, how much might be expected from a person of your influence, benevolence and perseverance, towards establishing Right views and feelings in society in regard to it.

You say I must have gathered many facts from observation and experience, while employed in the factories. It was not, indeed, my hands, only, that were employed while there, my thoughts were also busy. Not only did I observe closely, all that was passing round me, but also, availed myself of the, observation, and experience of others. Never did I allow an opportunity to pass, without obtaining the opinion of my fellow-operatives, (and especially those upon whose judgments, and impartiality I could rely,) with regard to the influence of factories upon the health, and morals. And in the course of this correspondence, my friend, I shall endeavor to give the results of those observations, and enquiries. And I hope you will not hesitate to ask any questions that may occur to you, relative to anything connected with the subject; so to state freely your opinions, and even your prejudices; and facts, (from whatever source derived,) which may give to it, a different bearing from that which I may be inclined to give it, I hope you will not withhold. You say that you "believe factories, themselves, to be a great blessing to the country, but think that the greater part of those employed in them must be from the lowest class of society, if they may be considered as belonging to society at all. By the "*lowest* class," do you mean to say those whose *poverty* has generally been considered a sufficient reason for assigning them a place at the lowest verge of 'society;' or those whose own faults have placed them there? I should think the latter; but, whichever you may mean, I cannot agree with you. I will not pause here, however, to this part of your proposition, as I wish to consider that portion which regards factories as a *blessing*. And startling as it may seem to your ears, in this age of progressive enterprise, I must assert that, so far from considering them a blessing, I believe them to be one of the greatest *evils*, on more accounts than one, to which our country is subject. I will give a few of my many reasons for so regarding them. In the first place, then, they are productive of too great a combination of wealth. Wealth brought together from various sources, and consolidated into one all-powerful interest, which like a mighty car of destruction is made to crush every other interest beneath its ponderous wheels; yes, before this Juggernaut of our Western Hemisphere, the whole people must stand abashed! Nay, more; whenever they approach the ill-favored monster, they must fall down and worship; and when he rides forth in his car of power, they must prostrate themselves, (if they would propitiate the favor of this homage exacting god,) with their faces towards the earth, beneath the very wheels; not suffer a single murmur to escape their lips, though themselves should be ground into powder.—Nor is this enough; but this beast of ten *thousand* heads, has in his employ a countless number of emissaries, well skilled in every necessary wile, and armed with every variety of arguments, (*golden* one not excepted;) and these servants of the beast are sent abroad, like the fabled ones of old, "to deceive the nations." *And so well qualified* [illegible] *for their mission, so skillfully* wrought are their deceptions, that many are persuaded that to lose their life is to save it; or, in other words, that to serve themselves, they have but to serve this mammon-god—the corporations. If any one is suffering from the effect of a chronic debility of the purse, he has but to pay obesiance to, and obey the directions of the idol, and by a miracle the disease will be stayed. Or if from the lofty heights of Speculation, one is about to be tumbled into the gulf of Insolvency, he has but to reach forth his hand and seize the idol car to assist, and in its onward progress it will bear him safely up to the glorious heights of Silver-land, or, perchance, to the very gates of the Golden Dominions. But if, after expending his whole energy in speeding it forward, some wretch finds himself sinking beneath the destroying vehicle, and is about to be crushed into atoms; if he ventures but a word or a look of remonstrance, he is gravely told by the priests, that the *priests* are not to blame, neither is their great Idol, for themselves are urged on by some other power behind, and to that power must he prefer his complaints.

2d. I consider factories an evil, because they throw so many out of employment who would otherwise be occupied in producing the materials and converting them into articles of domestic manufacture. Those who are thus thrown out of one kind of employment are compelled to seek some other occupation, and for this reason while one kind of business is almost entirely destroyed, another is completely overdone.

3d. Becuse they draw so many thousands away from the peaceful and happy influences of home, thus severing the dearest family ties, throwing them unprotected and uncared for, among strangers where their manners are in danger of becoming rude, their language vulgar, their habits unrefined, and their minds and hearts (in the rude struggle they have now to encounter,) must, in at least nine cases in ten, become contaminated with the cold treachery and heartlessness of a selfish world.

4th. Because they, in a great measure, unfit those employed in them for any and every other kind of business, thus making them dependent upon, and subservient to the will and caprice of not only the proprietors, (who are constantly reducing their wages,) but the agents, who are devising every means to reduce them to slavery, and to hold them in its chains; the overseer who, in many cases, exercises over them the most insulting tyranny and who, among all the characters of the Bible, seem only to have regarded as worthy of imitation the taskmasters of Egypt; and lastly, they must submit to what is not less disagreeable than either of the others, the dictation, and course, and domineering ways, language and rules of boarding-house keepers.

5th. Because it is not only males that are subject to these dangers and inconveniences, but females who are less capable of contending for their rights, not having the same means of self-defense to resist the attempt for their subjugation. I mean the ballot-box.—And the last reason which I shall name is, that they are annually consigning scores of delicate females to the silent grave; or sending them forth with decayed energies and strength, and enfeebled constitutions, to eat the bread of dependence or to consume the little they may have gathered from their wearrying, soul-wearying toil, with no prospect before them but to drag on a sickly, helpless, pitiable life for a few, or for many years, as the case may be, with no hope of relief but in death. These are my reasons, Florine, for differing from you, in opinion, with regard to the real benefit of factories to this country; reasons which, whatever those who are interested to deceive may assert to the contrary, are yet founded upon the immutable rock of truth, as my own experience as well as that of hundreds can testify. In your next, will you favor me with your reasons for supposing that it is from the dregs of society that the operatives are produced.

Believe me, unchangeably your friend,
ELOISA.

'HUMAN SYMPATHY.'

It requires no lengthened argument, to prove that the human heart may easily be touched by the language of sympathy, and love. It *is the voice of kindness alone*, that can roll back the dark waters of *strife or say to the* agitating tempest, 'peace—be still.' Man wherever found, has proved, himself to be a being eminently social, from the savage to the man of literature and science. A disposition to live together in families or wander about in tribes, is coeval with the earliest history of our race. The African, Indian and the uncultivated European, all seem to have this principle implanted within them by a good God, for a wise purpose. An unhappy train of circumstances often leads the unguarded so far from the path of virtue, that it would seem for a time as though the last

vestage of goodness had fled; yet notwithstanding in every heart however depraved, may still be found, still remaining a spark which by judicious care may be fanned to a flame. If then we would make impressions, lasting and useful, or exert an influence, which we would have live when we are gone from the busy scenes of life; we must base our actions on true friendship. If we would build a structure which will tell the coming generations that we have lived for good, we must have christian kindness for the corner stone. With that we may hope for success, without it we must inevitably fail. It is by medium alone that we may ever hope to answer the whisperings of our hearts; or strengthen the silken cord which binds us to our kind. We are often pained by the cold indifference which marks the character of those around us one for another. Let it never be said of the ladies composing the Female Mutual Aid Society that they are found wanting in this very important matter namely Human Sympathy.

We may never be called upon to contend with famine, or the sweeping desolation of the sword; yet there is. and always will be enough for us to do. The hungry are to be fed, the naked to be clothed, and the sick to be cared for, their wants supplied and all done that may be accessary to their recovery. And if the angel of death makes them for his victim, to soothe their passage to the tomb. We might have been made independant beings to stand or fall alone, like the trees of the forest. But there is a wise design in all the arrangements of the Creator in regard to his creatures. He would have us learn that true happiness arises from a desire to make others as comfortable as possible.

And to ever remember that it is more blessed to give than to receive. While we lend the helping hand and administer the cup of water, let us not forget to expose the errors of a corrupt fashion. Let the drapery be raised which covers the cloven foot which treads down so many of our fellow-beings.—We should ever be ready to welcome the hardy hand of toil as a badge of honor; and a mind well stored with knowledge rather than the empty votary of a world's applause. Let real worth be the criterion by which we judge, and the substance to be admired by us rather than the shadow. Thus woman may answer the great end for which she was made. She may render life pleasant and even delightful to herself and others. And when she shall have closed her earthly career, she may welcome death as a kind messenger, and the grave as a sweet resting place. M.

PROGRESS OF THE CAUSE.

At a meeting of the Mechanics and Workingmen of Exeter N. H., held, March 23d, the following Resolutions were presented by a Committed previonsly chosen, and unanimously adopted:

"Whereas, it was plainly intended by our Creator, in that he has bestowed upon man an intellect, capable, by the use of proper means, of a great degree of improvement—and in furnishing in such rich profusion, the means adapted to the end, that a portion of our time should be devoted to such a purpose.

And, whereas, it is thus made the duty of every individual, not only to labor diligently, and in the sweat of his brow to eat his bread, but also to seek for the hidden knowledge as shall enable him to discover and discharge the responsibilities devolving upon him as a member of society.

And, whereas, it is in an especial manner the duty of American citizens, to qualify themselves fully to co-operate in the establishment of such measures as shall tend to promote the interests of the whole people, and give to our nation a proud pre-eminence over all the world.

And, whereas, it is evident from the nature of the case, that were a system established, that should allow to each individual but a small portion of the time now required to furnish himself with the means of support, to devote to the cultivation of the intellect, and thus prepare himself for the duties of life, it would tend not only to enhance the happiness of the individual himself, but to promote the highest good of our common country.

And, whereas, the present system of labor which demands of individuals 12 and 14 hours per day, is unreasonable and unjust, as it unfits them for the discharge of the duties they owe to themselves and to society, and is a gross violation of their rights, and calls loudly for a reform.

Therefore, *Resolved*, That we will use all honorable efforts to establish such a system as shall render equal justice to the employer and the employed.

Resolved, That 10 hours per day is all that a man should be required to labor, and we will use our influence to establish the ten hour System.

Resolved, That it is the duty of every Mechanic to lend his aid for the accomplishment of such an object.

Resolved, That we will not only conscientiously render strict justice to our employers, but will guard against our own rights with a jealous eye.

Resolved, That the ten hours constituting a day's work, shall commence at 7 o'clock in the morning, and end at 8 o'clock in the evening, excepting only the hour from 12 to 1 o'clock for a dinner hour, and this shall be the unvarying rule from the first of March till the first of October inclusive. From the first of October till the first of March inclusive, a day of out door labor shall be from sun to sun, with the usual dinner hour deducted.

Voted, that when we adjourn we adjourn to meet again at this place, on Tuesday evening, April 6.

Voted, that the doings of this meeting be published in the Factory Girls' Album, and Mechanics' Offering.

J. G. Shall, Pres't.
Geo. F. Waters, Sec'y.

On the same evening, an Association was organized, and the following board of officers were chosen.

J. G. Shall, Pres't.
John Lougee,
T. P. Parson,
John F. Merrill, Vice Presidents.
G. F. Waters, Sec'y.
J. G. Batchelder, Treas.

We hope the workingmen of Exeter will take strong grounds for Labor Reform.

THE VOICE OF INDUSTRY.

WHAT WE LABOR FOR!

The Rights of Man to himself, to a permanent home on the earth, to the choice of industrial pursuits, to limit for himself the hours of toil, to an equivalent for what he produces, to the best opportunities for education, and to freedom in every thing.

LOWELL!

FRIDAY MORNING, APRIL 2, 1847.

INDUSTRIAL REFORM PLEDGE.

"We whose names are annexed, desirous of restoring to man his Natural Right to Land, do solemnly agree, that we will not vote for any man for the Presidency of Congress who will not pledge himself in writing to use all the influence of his station, if elected, to prevent all further traffic in the Public Lands of the States and of the United States, and to cause them to be laid out in farms and lots for the free and exclusive use of actual settlers; or for any man for the Governorship or the Legislature who will not so pledge himself to the Freeman of the Public Lands; to a Limitation of the quantity of land to be obtained by any individual hereafter in this State, to the exemption of the Homestead from any future debt or mortgage, and to a limitation to ten of the hours of daily labor on public works or in establishments chartered by law."

☞ The Publication Office of this paper has been removed to No. 76 Central street—its former place of publication. Persons wishing to transact business with the paper or editor, are invited to call.

FACTORY REFORM.

We were quite pleased to see an article in Wednesday's Courier, headed "Factory reform in England," which after a careful perusal, seems to us to amount to a sanction of the Ten Hour Movement. We consider this another evidence that every man has a "better nature," which, in spite of the trammelling influences around him—political, social or religious, will gush forth like a spring amidst the barren sands of the desert. After alluding to a recent meeting in England to consider the present system of Factory Labor, the Courier quotes the following opinions of the Rev. Dr. Scoresby, who visited Lowell a few years since, and who is deeply interested in the subject.

"Dr. Scoresby said that in the outset of the reform, he had his doubts whether it was carried on in a proper spirit, and also whether there was any special virtue in the number of hours (ten) fixed upon. Upon the first point he could bear witness that at the meeting he had attended, he had never heard any thing inconsistent with what he thought was a right, manly and Christian course. Upon the other point, he said:

"In the first instance, he was not quite sure whether ten or eleven and a half or some other number, might not be the number of hours which ought to be named; but in a short time he came to this correct conclusion, (he considered it a correct, because a natural conclusion) that a period for a man to labor, from the commencement of the labor to the termination of the labor, including those for refreshment during those of labor, was characterised by the length of the day; that daylight from the beginning of labor to the termination of labor, seemed to him to be the true period that Providence had drawn for the laboring man, and that he should have reasonable and ample time for refreshment he had not the shadow of a doubt. The conclusion to which he arrived was, that their decision about the number of hours being ten was very much more rational than he had any idea of, when he thought of the subject for the first time. And therefore, with all his heart, he wished success to their efforts in the name of the Lord.

"The Rev. Dr. went on to argue at considerable length and with ability, that twelve hours was an undue measure of labor, and was incompatible with the best development of the moral and intellectual as well as physical nature of the workers."

Now, Mr. Courier, if ten hours a day is enough for an English man or woman to labor, is it not enough for American men and women? Let us have no truckling in this matter. The same principle must apply to both places. And when can we have a more favorable time to reduce the hours of Labor, within some degree of compatibility with the physical and mental well being of society? Was capital ever receiving greater profits than at present? Can there ever be less injury resulting from the long hours of labor than at present? And are not the necessities for this reasonable measure increasing with fearful rapidity? Come now, Mr. Editor, walk strait up to the convictions of your better nature and acknowledge openly and boldly, what you have passively, that ten hours is enough for the American operatives as well as English, to labor per day, and then set yourself about the means of accomplishing so desirable an object, whether they agree with ours or not. There can be no neutral position in this matter. You must be for or against it, and if you are favorable, "show your faith by your works." It is not a question of party politics, but one of humanity, and as such should be treated, by friends to the well-being of society.

Lectures for the People.—The lecture on Wednesday evening by Mr. Greeley, was all that we anticipated, and even more. To say that the lecture was clear, logical and of high literary merit, does not do it justice. It was eminently reformatory—taking the broadest and most fundamental view of labor, and its rights, and asking as a permanent remedy for the inequality, poverty and vice in society, a radical reorganization, so that labor shall be its own employer and dictator, and receive its own products. In addition and as an immediate relief, he advocated the freedom of the public lands, the exemption of the homestead from future liabilities, on account of debt or mortgage, and the reduction of the hours of labor—evenby legislative action—proposing that a law should be enacted, declaring ten hours a legal day's work in all cases, where no special contract exists between the parties, and that Minors shall not be employed by law, more than ten hours per day. But more hereafter. Next lecture will be on Tuesday, instead of Wednesday eve.

Meeting of the League.—The annual meeting of this body of workingmen and women, met in this city on Tuesday morning, according to notice. The number present was not so great as we could wish; still the result can but be profitable to the cause. Report next week.

☞ Our editorial matter this week is '*a picked-up dish*,' like the wash womans dinner—owing to the business of the Convention.

☞ To Correspondents.—We have many Communications on hand, which must be delayed until our space will permit. 'C. H. M.,' 'Sipeo' and the article on Physiology next week.

THE CONTRAST.

The following from the New York Tribune, in reply to the Courier, on the evils which afflict the laboring people, and their remedies, shows clearly the difference between conservative charity and progressive justice—one robbing the mass of the right and means to labor and thereby bringing upon them poverty and vice, which they endeavor to mitigate and remove by ostentatious charity and conventional alms, and when finding these evils increasing, and their means inadequate, charge the blame upon "poor depraved human nature?"—the other nobly contending that if society will do justice to the laboring classes and human nature, *they will do justice to themselves*—not allowing any to go hungry, ragged or uneducated.

"Let us suppose the Dukes of Sutherland Newcastle, the Arch-Bishops of York, Canterbury, etc. could be induced to meet and consider earnestly the woes which afflict the millions around and beneath them, and to devise or adopt comprehensive measures for relief. Before them appear the Courier and the Tribune as advocates of their respective therories. The Courier, by right of senitority, opens: 'Please your Lordships, the fundamental evil in the premises is the selfishness and depravity of Human Nature, and the only remedy is a radical change of each individual character. I counsel you, therefore, to give liberally in charity to relieve the distresses of the destitute; to endowin Church in each village and distribute a Bible and Tracts to each family, and, thus laboring for, await such mitigation of the practical woes afflicting Humanity as the essential Depravity of Man's Nature will permit.' The spenker pauses; the rubicund visages of the Christian Peers and Prelates are lighted up with a glow of satisfaction, and a thrill of self-complacent delight courses from the brain to the toes of the goutiest.

"Men and brethren" the Tribune strikes in, "I am constrained o say to each of you, as Nathan said to David, '*Thou art the man!*' All that the preceeding speaker has counseled you to do is very well; do it, and more if you will. But he has not touched the heart of the disease, so far as it effects *your* opportunities and your duies. These Millions are famishing, Messrs. Dukes and Prelates! because *you* grind their faces by merciless exactions of rents and tithes which it is not just that they should pay—which they are yet compelled to pay because the robber ancestors of some of you acquired titles, by violence or fraud, to vast portions of the Soil which God made for the sustenance of all His children. They could tolerably live, in the little cottages they have built, on the narrow patches you permit them to cultivate, did *you* not rack them of five to twenty five dollars per acre rent for their little holdings to swell the enormous incomes which you annually squander in useless pomp and baneful luxury. And you, Reverend Prelates! I grieve to say, make yourselves parties to this robbery and clutch your thirty pieces of the spoil. Instead of admonishing the titled monopolists to 'let the People go,' you are the bulwarks of the system which crushes them. Your enormous revenue could never be realized by preaching and practicing the Religion of Him of Nazareth whom you call Master. It is the price of blood.

"What I would have you do, Sirs, is this: First, Recognize the right of all men to labor and to the fair and just proceeds of their labor—consequently, to the use of such portion of the Soil as may be essential to their subsistence on such terms as Justice, not Necessity, shall dictate. Secondly, Recognize and fulfil the duty devolved upon you, by reason of your superior advantages, mental culture, and resources, to live in truly fraternal relations with your poorer and less fortunate fellow-beings, and to minister to their needs, moral or physical, according to your best ability. Nature and Revelation concur in enjoining this upon you; dare not to neglect it and then charge the consequences upon the heads of your victims!

"You say the Poor are improvident! I reply that *your* wrongs have made them so!—Robbed by you of one half their just earnings to pander to your overgorged lusts, what wonder if they would make sure of the remnant by consuming it before your rapacity and craft should grasp that also? You say they are often idle and seldom steadily industrious: Can you wonder at this when they are not enabled to work steadily, but only as the avarice or necessities of others shall have occasion for them? You say they are grossly ignorant! So they are, as their fathers have been before them for many generations. How could Ignorance, encrusted by Poverty and Social degradation, ever lift itself out of the mire in which it has grovelled until its nature became thereto assimilated? *You* and your kin have enjoyed Knowledge, Leisure, ample means—why have you not improved and diffused them? Have you even set the Poor examples of the frugality, Industry, Temperance, Morality, you require of them? You say they are brutish and vicious: So they are;—And what have you done to improve and refine them? Look at the wretched hovels in which they exist, feeding like dogs and sleeping like hogs, without a chance to observe the requirements of modesty and decency: Consider what are the hopes animating, the environments surrounding, the influences depressing them; and say whether their general character is not substantially such as these are naturally calculated to produce. Are they intemperate and grosaly sensual? Think of their frames bowed, their sinews strained by excessive, meagerly rewarded toil—think of their lack of education, of good example, of *elevating associates, of wholesome recreations, and say whether this too is not just what was* to be expected. In short, do *you* what is incumbent on you, by ceasing to be oppressors and becoming true guides and brotherly helpers of these your poor, depressed brethren. I bid you do them Justice and they will not long stand in need of alms—

"Justice for the young an old;—
Give them *that*—not rich men's gold.
Justice, and no man is poor,
Though another owneth more."

AN APPEAL.

To the Liberal and Philanthropic:—

Measures have lately been taken by those in this city, friendly to the redemption and elevation of the Industrial Classes, to form a Library of interesting and useful books, to be open, subject, of course to certain necessary regulation, to all who may wish to avail themselves of its advantages.

As the pecuniary means of those engaged in this enterprise are very limited, they feel that they may confidently, and without diffidence, appeal to all who are kindly disposed towards their benevolent object, to make donations in aid of it. In what way can a small portion of the means of those who seek the good of their fellow men be better employed than in thus furnishing the means of mental culture to the toiling millions?

A want of something that shall form a sort of nucleus of attraction and common interest among the laborers and mechanics of Lowell, and serve to bind together and give permanancy to their organizations. This want, a good library with classes in various scientific and other studies connected with it, it is believed will in a measure at least supply.

Donations of Books, or money to be appropriated to the purchase of books, placed in the hands of either of the undersigned, will be thankfully received and acknowledged.

Friends of the toiler, show your faith by your *works!*

D. H. Jaques,
Wm. T. G. Pierce,
Mary Emerson,
Catharine Wilson, } *Com'ttee.*

LABOR REFORM AT DOVER, N. H.

We extract from the Dover Gazette the following proceedings of a meeting held by the Mechanics and operatives of that place.

An adjourned Meeting of the Citizens of Dover who were in favor of a *Reform in the present System of Labor*, was held in the Upper Hall in Morrill's Block, on Thursday Evening, March 11th, for the purpose of forming an Association to aid in carrying out plans for the adoption of a 'TEN HOUR SYSTEM OF LABOR' throughout the Laboring portion of our community.

On motion of Mr Woodbury S. Mains, a committee of five was appointed to nominate Officers, which resulted in the choice of Eld. HIRAM W. STEVENS, President;—GEORGE W. VITTUM, ROYAL R. BURNHAM, Vice Presidents; WALTER S. PLUMMER, Secretary; LEWIS E. WENTWORTH, Corresponding Secretary; CHARLES W. ADAMS, Treasurer; NATHANIEL P. WIGGIN, NAHUM RUSSEL, WOODBURY S. MAINS, NOAH K. CUTTER, JAMES KIMBALL, Directors.

After which, the following *Preamble and Constitution* for the Government of the Society, were read by the Secretary, and adopted:

PREAMBLE.

We, the undersigned, friends of the 'TEN HOUR SYSTEM OF LABOR,' do associate ourselves together to aid in carrying out the same; and would here briefly state some of our views and reasons:

We believe that a reduction in the time of Labor is not only demanded by considerations pertaining to the health and constitution of man, but that he requires more time to devote to study, and intellectual improvement; and to effect this object, we rely upon the power of *Truth*, and utterly disclaim against arraying the employed against the employer by appeals to his passions and prejudices; but would so respect him as to appeal to his understanding, his reason and his judgment—believing, that in the exercise of Reason, Right will prevail—and do adopt the following Constitution of Government:

CONSTITUTION.

Article 1. This Association shall be called the "DOVER LABOR REFORM ASSOCIATION."

Art. 2. This Association shall be goved by the following Officers:—President; 2 Vice Presidents; Secretary; Corresponding Secretary; Treasurer and a Board of Directors to consist of five in number, to be chosen semi-annually.

Art. 3. It shall be the duty of the President to preside at the meetings of the Association and Board of Directors; and call especial meetings whenever any three members of the Board shall request it.

Art. 4. It shall be the duty of the Secretary to be present at all meetings of the Association, and be prepared to read the proceedings of the previous meeting. Also, to keep a correct account of the business of the Association.

Art. 5. The Association shall have power to levy upon its members, to defray its contingent expenses, any sum not exceeding twenty-five cents per quarter, by a vote of two-thirds of its members present.

Art. 6. It shall be the duty of the Treasurer to receive all monies paid into the Treasury, and keep a correct account of the same; also to pay all bills presented which are approved by the President and Secretary; and the Treasurer shall not contract any debts for the Association unless voted at a previous meeting; and it shall be his duty to report semi-annually, and oftener if requested, the condition of the funds of the society.

Art. 7. It shall be the duty of the Directors to present all plans of operation to the Association, and to assist in all the labors of the same.

Art. 8. Any person signing this Constitution, shall literally pledge himself to labor actively for Reform in the present system of Labor.

Art. 9. The members of this Association disapprove of all hostile measures, strikes and turn-outs, until all pacific measures prove abortive—and then, that it is the imperious duty of every one to assert and maintain that independence which our brave ancestors bequeathed us and sealed with their blood.

Art. 10. This Constitution may be amended by a vote of two-thirds of the members present; provided, that such an amendment be proposed in writing at a previous meeting.

CORRESPONDENCE.

NATIONAL REFORMERS.

To the Voice:—I noticed in the last No. of the Voice, a communication from A. G. S. which I think, betrays ignorance of the subject on which he or she writes, and I would Like to attempt to set him or her right on some points. 'A. G. S.' says; 'I believe the hopes of this party rest upon the equal distribution of the Government lands,' &c., and afterwards advocates, or at least speaks of land Limitation here. A. G. S., says; 'I could not confine my efforts to Western lands when laborers have an equal right to the soil here around their childhood homes.' If A. G. S. will read the pledge of the Reformers, he will find in it these words: 'So a limitation of the quantity of land to be obtained by any individual hereafter in this State,' &c. Of course this objection falls to the ground. Again A. G. S., says: 'I could not contend merely for the distribution of the land, as long as other things are as unequally enjoyed, as that.' I think this needs no answer.—It is the duty of all to contend for everything which is right, but as a party we care not for only what the majority consider right.

The National Reformers, as a party, contend that all have equal claims on Nature—to the means which she affords to support life, and afford us happiness. Again, A. G. S. says: 'It is the spirit and power to mo-

nopolize which must be destroyed,' &c. And how can that be done, except by circulating argument against such monopoly—showing the evils and injustice of it? 'In my views,' he says, 'the hopes based upon the action of Congress upon this matter, are groundless.' The workingmen, or the journeymen mechanics and day laborers alone, are much more than sufficiently numerous to prevent the election of any man to office if they choose. But, if necessary, almost any office seeker would pledge himself to vote for the measures of the Reformers. They will do anything, no matter how good, if they cannot get into office without.

Lastly, A. G. S. recommends a settlement to be made at the west in the manner the Reformers are now doing! I hope he will take some means to inform himself concerning a party which he condemns, I believe, from ignorance, in relation to them. He would find the Young America, I think, just what he needs. If he would read the Voice with more care, not skipping the Reform Pledge, he would avoid, in my opinion, unwillingly opposing not only his own interest, but his own views. In conclusion, let me say that I have been surprised not to hear of any memorial to our State Legislature, in favor of land limitation, except from this arristocratic town. Of course no such petition would be favorably received but it would cause discussion, perhaps, and consequently, the spread of our views. And will A. G. S., and others co-operate with the Emigration Association?

J. C. THOMPSON.

Northampton, April 1.

[We feel greatly obliged to our brother of the Democrat for expressing our views so fully upon the communication to which he alludes. He has done the subject more justice perhaps, than we could; and we would say by way of apology that we did not intend to have the article appear without comment, at the time, but by some mishap it was overlooked, till too late.]

A REPLY TO THE CORPORATION PASTOR.

According to custom, when entering a factory life, I was handed what is called a regulation paper, and it enclosed another printed article signed "A Pastor," signifying that as I was a stranger, and far from friends, and that I might feel the need of such sympathy as I knew not how to obtain, and as a kind friend long acquainted with persons in similar circumstances, he would offer a few words of council, with a view of rendering my situation more pleasant and more profitable in the first place I was not to consider myself among strangers; that my employers had kind feelings for me, and would be disposed to treat me with all the complaisance which the *nature* of the *business* would allow; always glad to have me do well for myself; the more I regarded my own character and interest, the better they would be suited; they would rejoice to have me improve in every respect; that multitudes who have been here have been beloved, and returned to their friends, more worthy of respect than when they left them, being changed in some good degree as young ladies are who go abroad to school, and the principal means of such improvement would be on the Sabbath day, through the clergy and sabbath school teachers, with which the city abounds; and the expense of procuring a seat in one of the churches would be but small compared with the advantage of received of having there a home; and diffidence should not prevent my calling upon the pastor; and furthermore should consider a place like this, has its snares and temptations, and were I not prudent and cautious, I should loose not only money but character, for there were wolves in 'sheep's clothing,' that would lead me where I should not wish to go, and the supposition of the above well chosen words were, that my main object in coming here, was to obtain what the apostle calls the "root of all evil," to prevent from needless injurious expenditures, and to assis. in obtaining the pearl that leads to respectability and happiness.

I am unfortunately poor, and as the children of Israel went down into Egypt to get bread, so came I to this place, and experience has taught what Pharaoh and his task-masters were to the Israelites, so the nature of the business will allow this Pharaoh and his task-masters to be to those who are in the mill's servitude; and the only visable difference in the case is, what Pharaoh of Egypt did with his mouth in confessing "I know not the Lord"—this present Pharaoh does by his works in denying him. Honest confession, though it be from an heathen king, is far preferable to hypocrisy and deceit under the profession of charity.

Of what advantage is it to the employed that their employers have *'kind'* feelings for them if the *'nature'* of the *'business'* forbids any expression of these feelings. The overseer who fulfills all the regulations he is hired to fulfill, can no more be kind than the task-masters of Egypt could be kind in fulfilling the commands of Pharaoh—"Ye cannot serve God and mammon." And if those who arrogate to themselves the title of pastors, were called of God as was Moses to be the leader of his people, they could divine that corporation soil is no more congenial to kindness towards those in its servitude than Egyptian bondage was to those who were bound.

If the employers of the mills wish to elevate rather than degrade, and desires to have the employed improve in every respect, why not afford means sufficient for the purpose; by allowing time and other pre-requisites, which by them is wantonly trifled away?—And instead of bringing in the destitute poor of other countries, to be kept in dependence, and causing them, from their necessities, to bow down like a bulrush, to serve their unhallowed purposes of filling their coffers with ill gotten gains, and making it more of a duty to support almshouses and paupers by detracting from useful industry, than allowing it that place in the scale of existance which it demands by Him who said, that "man should earn his bread by the sweat of his face."

If multitudes who have been here have found kind friends, and made honorable improvement by the use of such privileges as are here enjoyed, and have returned to their friends more worthy of respect than when they left them; multitudes, also, of the young and unsuspecting who have been here, have been drawn aside in forbidden paths by that nice kind of morality which the externals of this city is so beautifully plastered, is at best but a harlot in disguise, and instead of making honorable improvement by the use of such privileges as are here enjoyed, have sunk to infamy and disgrace, is a fact we have fresh evidences of daily. And of what advantage is it to the factory girl, if in coming here she is changed in some good degree, like young ladies abroad to school, if her *heart* is made no better by the change, and instead of learning humility and kindness from privileges here enjoyed, they pattern after the pernicious customs of those they consider their superiors in life; and if young ladies who go abroad to school had never been taught any other distinction of birth, wealth and occupation, than what is taught in the bible, would never have considered it any more respectable to go abroad to learn to play on the piano and draw pictures, than to go abroad to learn some employment of use—although it be an operative in a cotton mill.

The striking characteristics of a virtuous woman, as given by the wise man are "she layeth her hands to the spindle, and her hand hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy."

If the operatives were not more at leisure on the Sabbath day, than if they are employed in domestic labor, they would be but ill prepared to fulfill the constant and unremitting toil of the six long days work which is required of their hands. But great as their folly is of trifling with holy time, yet are not those as near the kingdom of God who plait the hair and adorn the person and roam abroad to see and be seen and become worshippers of themselves, as to select a place of worship where the useless show of vanity characterize more the appearance of a play-house, than of immortal beings congregating for the important purpose of enquiring what they should do to be saved?' But if those who go up to worship in the high places find the expense but small compared with the advantage of having there a home, then their laboring will not be in vain. God is a spirit and they that worship acceptably must worship him in spirit and truth. The acceptable sacrifice is not a change of garments but a change of hearts; and if those who have given heed to the above advice, in uniting with the Sabbath School and their teachers, manifest that *parental* like solicitude, which the pastor vouches safe they will have, so that in sickness or trial he may be approached to as an old friend and find the solace and protection of home, then in a degree they may forget their father's house in this place of bondage and long serving.

No doubt but the good pastors' families are very willing that factory girls should be, so far numbered in their flock as to be allowed the privilege of paying for having there a home, as the fleece has become their passport to glory; but they cannot have the privilege of being numbered as the society with which they choose to mingle, for toil and sweat, would be but ill companions of those who are supported in ease and splendor, through the avails of the hard laborer.

It was designed in the beginning, that the bees should inhabit the cells; but in this remarkable era of Improvement, the preference is given to the drones; and if the factory girl is prudent and cautious, she will find it safer to trust to herself for sympathy and protection, than to pastoral introductions, as the fruits of them have in many instances proved a source of lasting sorrow and disgrace, if the reports we have of them from time to time be true.

Ever since God ended his work on the seventh day and sanctified it, not only the prosperity of individuals, but nations, has depended upon the *manner* they have spent the sabbath. Isreaelites for transgressing that holy day brought wrath upon themselves.—And if this people would be saved from the pestilence that walketh in darkness, and from the distruction that wasteth at noonday, they must remember the Sabbath day to keep it holy; agreeable to the Divine command of him who hath not said in vain, keep my Sabbath, and reverence my Sanctuary.—And there is not an individual in this City, that honestly believes his Bible, and has the fear of God before his eyes, that would work or employ others to do work on the seventh day, that the fourth command forbids. And those who call themselves doubters of the word of God, instead of judging of its truths by the falsities, and errors of its professors had better examine and know for themselves that there is not a curse or a blessing predicted, within the sacred volume, but what will be fully verified, according to the keeping, or rejecting the Divine command 'remember the Sabbath day and keep it holy;' for 'God is not a man, that he should lie, neither the son of man that he should repent.' But great as the above evils are, and as much as their consequences ought to be feared, yet is there not as much of God in the sound of the hammer, blasting of rocks and clatter of tools, as there is in the works of those who make merchandise of the Gospel, that is without money and without price. God spake by his Prophets, saying 'the priests teach for hire, they have violated my laws, making no differance between the clean things of justice and mercy, and the unclean of pride and avarice; yea in my house, have I seen their wickedness.' The Savior taught of all nations my house shall be called a house of prayer; but ye have made it a den of thieves.' And these churches which are so mightly exalted, have become the hold of every foul spirit, and a cage of every unclean and hateful bird.'

HOPEDALE COMMUNITY.

This Institution has been in existence about five years. It has had almost unexpected success and prosperity, considering the newness of the enterprise, and the unpopularity of the principles upon which it is founded, being opposed to the general opinions and practices of mankind. It has no Government patronage, for it is opposed to its wars, violence, slavery and corruption, its wrangling for office, and burdens upon the people. It has none of the recommendations of popular religion, for it is opposed to its priestcraft, superstition, worldliness, and salaried distinctions. It is a movement of a character which may expect little sympathy from the high or noble, the wealthy or fashionable, for it aims to cut down the inequalities of men, remove idleness and oppression, and teach all that *labor* is the only honest means of living.

This Community is emphatically a movement of the laboring classes—of those who use the plough, the axe, the sledge, the plane &c.,—and they enjoy the profits of their industry. Having no salaried priests or feed lawyers to pay, or expensive officers or overseers to support, all can be educated and enjoy a rich supply of the necessaries of life.—It was commenced by the working-class, and its steady progress has been the fruit of their sweat and patience. Few wealthy farmers, mechanics or professional men, or those who have been able to live in comparative ease, will be apt to join us. Such will live and die on their own soft couches. Those only whose hands are hard with toil can we expect to bear the burdens of reform. So we are not disappointed if our struggles are rather hard at first, but we expect to gain the sympathy and confidence of the humble and honest, the oppressed producers of the earth. Our principles are such as will cause joy and peace among men, distributing blessings among the starving and enslaved. O, Ireland! may thy sons and daughters some day have plenty and equality, and all other nations which the principles of this Community will produce! Who will take hold of this labor of Love, which will ere long remove bloody Armies and navies, Tyrants and Monopolists, and make mankind an equal Brotherhood?

A. G. S.

Hopedale, Mass.

Food can only be produced from the soil, and HE DENIES THE POOR THEIR RIGHT TO THE SOIL DENIES THEIR RIGHT TO LIFE! Laborers of America! look at the starving masses of Europe and demand your inalienable right to life—demand that the public lands be made free in limited quantities to actual settlers—that the tyrannical power of the monopolizing land speculator over you be broken—demand the right to labor for yourself, and stop the necessity of selling yourselves as slaves to capital at LESS THAN HALF PRICE. Think of these things.—[Northampton Dem.

HOUSE SET ON FIRE BY WATER.—A dwelling in one of the Eastern States, was recently set on fire by a glass gobe filled with water, containing two small fshes. The globe hung where the rays of the sun fell directly upon it, forming a lens, or 'burning glass,' and a curtain happening to be in the focus was set on fire. Repeated experiments were afterwards made with the same globe. When filled with water and exposed to the sun, paper placed in the focus was instantly ignited; but when the water was emptied out the effect was not produced.—Eve. Post.

Indian corn is now selling at Terre-Haute, Indiana, on the Wabash river and canal, for twenty cents per bushel—worth in Ireland over $2 per bushel.

The laborers employed upon the works of the Schuylkill Navigation Company in the vicinity of Pottsville, have struck for higher wages. They demand one dollar per day, while they are now receiving eighty cents.

Flour is selling in Havanna at $18 per barrel.

"ISSUES FOR 1847."

LAND LIMITATION, INALIENABLE HOMESTEAD, AND FREEDOM OF THE PUBLIC LANDS.

CONSTITUTION OF THE INDUSTRIAL CONGRESS.

To establish Equality, Liberty and Brotherhood among men of every Race; to provide that the Rights of Men, alienable and inalienable, shall be more perfectly understood and guaranteed; to Redeem the Industrial Classes from the condition of Inferiority which has hitherto every where attached to Labor; to unite in one the Friends of Humanity; to promote Intelligence, Virtue and Happiness; this Convention, representing the various useful classes, do adopt and recommend to the people of these United States the following Constitution, as the Basis of a New Moral Government.

Art. 1. The style of this instrument shall be the constitution of the Industrial Congress.

Art. 11. This Congress shall be constituted upon the following principles:

1st. Its members shall be elected annually by bodies or associations of men or women who subscribe to these principles, to wit: That all men are created equal; that they are endowed by their Creator with certain Inalienable Rights; among which are the Right to Life and Liberty; to the use of such a portion of the Earth and the other elements as shall be sufficient to provide them with the means of subsistence and comfort, to Education and Paternal Protection from Society.

2. They shall be elected by associations consisting each of 5 or more persons and less than 50, male and female, above the age of 18 years, every such association being entitled to one representative and every association being entitled to one additional representative for every additional fifty of its members: *Provided always*, that no associatin shall be entitled to any representation whatever in this Congress unless all its members shall have subscribed to all the principles under the 1st head of this article.

Art. III. The Congress shall assemble on the first Wednesday of June of every year. Their first assembling shall be in the city of Boston; their 2d in the city of New York; their 3d in the city of Philadelphia; and their 4th in the city of Cincinnati, after which it shall be left to each Congress to determine where they next meet. Every session shall continue for seven days or more.

Art. IV. The Laws of this Congress, being intended to embody and represent the collective intelligence of the great producing and other useful classes of the country, will be advisory and recommendatory, having of whatever moral force may dwell in their truth and wisdom, and none other.

WM. S. WAIT, Illinois, President.

CHAS. DOUGLASS, of Conn., }
E. N. KELLOGG, of N. J., } Vice Pres'ts
JOHN FERRAL, of Penn., }

GEORGE H. EVANS, }
CHARLES SPARKS, } Secretaries.
MOSES JOHNSON, }

In pursuance of the provisions of Art. III, of the Constitution, the second session of the INDUSTRIAL CONGRESS will be held in the City of New York, commencing on Wednesday the second day of June next. All favorable to the objects are invited to organize and be properly represented, according to the provisions of the Constitution, Art. II. Associations whose members have adopted the National Reform Pledge will be entitled to a representation.

DAVID BRYANT, of Mass.,
President, 1st session.

GEORGE H. EVANS, Secretary.

TRAVELER'S DIRECTORY.

RAILROADS.

Passenger trains leave Lowell for Boston at
7 1-4, 8 1-2 and 11 A M, 1 1-2, 4 1-2 and 5 1-2 P M

Leave Lowell for Nashua at
8.5 A M, 12.5 and 5.35 P M, or on the arrival of the cars from Boston.

Trains to intersect with the Boston and Maine Railroad leave Lowell at
7 1-4 and 11 A M, 2 1-2 and 5 P M.

The first and third of the above trains go through to Portland; the second and fourth to Haverhill only.

GENERAL STAGE OFFICE, No. 9 CENTRAL ST
(Next door to American House.)
H. H. FULLER, Agent.

Stages leave the above office as follows:—

For Manchester, Tuesday, Thursday and Saturday at 8 a m—J E Cheney, Proprietor and Driver.

For Andover and Salem, Tuesday, Thursday and Saturday, at half past 3 a m—M A Shackley & Co.

For Merrimack City—4 trips a day—7 1-2 and 9, a m, and 1 1-2 and 5 1-2 p m—Currier, Abbott & Co.

For Waltham and Newton, Monday, Wednesday and Friday at 10 a m—John Houghton, Prop. and Driver.

For Boston, daily, at 1 1-2 p m—A D Sawyer & Co

For Fitchburg, Keene, Brattleborough, Woodstock and Montpelier, Vt. 7 a m—daily—A Taylor

For Methuen, Haverhill, Amesbury and Newburyport, daily, at 8 1-2 a m—Currier, Abbott & Co

For Groton, Lancaster and Worcester, daily at 8 a m—J E Murray, proprietor and driver.

For Derry, Epping, Chester and Dover, N H, Monday, Wednesday and Friday at 8 a m—Currier, Abbott & Co.

For Concord and Framingham, Tuesday Thursday and Saturday at 1 1-2 p m—Hadley and Hemenway

For Andover, Georgetown and Newburyport, Tuesday, Thursday and Saturday, at 8 1-2 a m—N Carter.

NOTICES,

Of Meetings of Protective Unions, Industrial Reform Associations, I. O. of R., &c., &c.

☞ THE WORKING MEN'S PROTECTIVE UNION, Division No. 1, meets at No. 5 Boylston Hall, Boston, every Wednesday evening for business, and Monday evening for discussion, at 7 o'clock, P. M.

CHARLES C. JONES, Sec'y.

Workingmen's Protective Union, Division No. 9, holds its meetings on Monday evenings, at No. 3, Boylston Hall, Boston.

All Divisions will be accommodated with goods on the same terms as those of the 9th—store open from 8 o'clock A. M., to 9 o'clock P. M.

JOSEPH CAREW, Sec'y.

The Workingmen's Protective Union, Division No. 6, (Manchester, N. H.,) holds its meetings in Stark Building, on Mechanic street, 4th door, every Monday and Friday evenings for business, and Tuesday evenings for discussion, at 8 o'clock. S. D. CLARK, Sec'y.

Workingmen's Protective Union, Division No. 11, (Lowell) holds its meetings at No. 76 Central street, every Saturday evening. JOHN SIMPSON, Sec.

LOST!

Between No 76 Central st. and Hamilton Corporation No 3, a Black Lace Veil. The finder will confer a great favor by returning it to No. 76 Central st.

LOOK OUT and go to N. PACKARD'S, 90 Merrimack street, to buy your Trunks, Valises and Carpet Bags! He has the best assortment and will sell cheaper than any one else in the city. 37

MARRIED.

At Christ's Church, Andover, by the Rev. Mr. Waterman, B. R. Downs, Jr., organist, to Miss Wilhelmina Joanna Frederica Writz, of Frankfort, Germany.

AMBROSE LAWRENCE,
DENTIST.

OFFICE, [established Oct. 1, 1839] No. 27 Merrimack st. second door east of the Museum—Lowell.

G. E. CHEEVER,
WATCH-MAKER AND JEWELLER.

A splendid assortment of rich Jewelry and Fancy Goods very cheap at 112 Merrimack street. Watches, Clocks and Jewelry of every description repaired in the best manner and warranted.

Lowell, Jan. 1847.

REMOVAL.

DR. S. F. GLADWIN would inform his patrons, and all other persons who may be in want of the service of a Dentist, that he has removed his office to his residence, No. 96, Merrimack street, one door west of D. Fay's confectionary, where he will be happy to wait upon all who may have occasion for his professional aid, at all hours of the day and evening.

The length of Dr. Gladwin's residence in Lowell, and he large amount of his business in past years, render it unnecessary for him to resort to the common practice of puffing. He would therefore, merely state that he is prepared to perform all operations upon the Teeth in the latest and most approved manner. All materials which he uses are warranted to be of the best quality, and the work to be equal to that of any other Dentist. He wil insert single teeth, or any required number, either on pivot or fine gold plate.

Dr. G. will insert whole sets of teeth—either with or without artificial gums—which he will warrant to be retained by

ATMOSPHERIC PRESSURE ALONE,

without either clasps or springs, and to answar all purposes of Mastication.

Any responsible person, who may require it, will be allowed sufficient time to test the quality of the work, and the accuracy of the fit before payment will be required.

Dr. Gladwin is permitted to refer such as may desire information in regard to his qualifications as a Dentist, to the following persons, who have worn whole sets of Teeth inserted by him, and nearly all retained by atmospheric pressure alone, from one to three years.

Miss S. Wood,	Mrs. C Marsh,
" C. E. Jones,	" J. Pratt,
" H. Graham,	" E. M. Gardner,
" C. Adams,	" Elizabeth Hill,
" W. Williams,	" John Ayer,
" C. Clark,	" M. Andrews,
" H. H. Waters,	Dr. D. Mowe,
Mrs. T. Andrews,	William North,
" S. W. Baker,	Amos Hull,
" T. Sanborn,	George Walker,
" M. Hodgdon,	C. F. Leighton,

Prices for work will be as low as the prices of any regular Dentist in this city or Boston.

Lowell, Aug. 21, 1846.

THE PEOPLE'S JOURNAL.

AN ILLUSTRATED PERIODICAL FOR ALL CLASSES. EDITED BY JOHN SAUNDERS.

PLAN.

Each sheet contains—

I. At least One Illustration in Wood, the full size of the Page, and engraved in the first style of the Art, from Designs (chiefly) Original by the most eminent living Artists.

II Original Literary Contributions by the most eminent living Writers, English and Foreign; among the latter, those of America will form the bulk.

III. The Annals of Industry and Progress; a department where the People, by their original correspondence, become themselves the Annalists, and describe their own state and wants in their own words.

OBJECTS.

THE OBJECTS OF THE PEOPLE'S JOURNAL may be summed up into one word—PROGRESS.

Progress in social science, and especially in those departments of Social Science, which must ultimately secure to every human being the primary conditions of bodily and mental health and developement—namely, a sufficiency of excellent food, and Clothing,—well warmed, well ventilated, well drained, well lighted, and cheerful Homes—Baths, Gardens, and Parks,—Amusements,—Leisure, Books and Schools.

Progress in Freedom, both for body and mind; from the Slave-holders, the Oppressors, and the Bigoted of all countries.

Progress in Temperance, Peace, and Universal Brotherhood.

Progress in Literature, Science, and Art, through all their varying and endless ramifications.

Progress in the study and observance of the beneficent laws of Nature.

Progress in a word in all that can make man happy and noble, and bring him into a more intimate communion with the Being in whose image he is made.

MEANS.

In carrying out these objects the *Projector* and *Editor* of the PEOPLE'S JOURNAL seeks the aid of the enlightened and benevolent of all classes, sects, and parties. Agreeing to differ where diferance must exist, how many and how mighty are the questions on which all may co-operate for the common good!

Crosby and Nichols, 1 8 Washington St. Boston publishing Agents for New England.

The great One Price Dry Goods Store!

JOHNSON & SHANNON,
OF BOSTON,
IMPORTERS, JOBBERS AND RETAILERS,

RESPECTFULLY inform the Ladies of Lowell that they have taken the store NO. 6 CENTRAL STREET, where they are now opening the largest, cheapest and choicest selection of DRY GOODS, ever brought to this city, All the Foreign Goods were imported by the proprietors, and they will be retailed at wholesale prices. American Goods will be sold at the Agents' prices.

One of the parties will reside in Boston, and will constantly watch the Boston and New York markets, and having had long experience in the purchase of Goods, will be enabled to get hold of the newest and best styles.

Having great confidence that the ONE PRICE SYSTEM, is the only true principle by which to conduct trade in an enlightened community, we have thought best to adopt it.

☞ Every article will be legibly marked in plain figures, the price at which it will be sold, and no deviation will be made, except for imperfections. Notwithstanding the great competition around us, the ladies may be assured that our ONE PRICE shall be below the prices of our neighbors.

As we are about commencing a new system of trade we will annex a few prices:

MUSLEN DeLAINES, new styles, from	1s. to 2s.	Better " "		50c
All wool " "	29 to 75c	BEST KIND " "		62½
GINGHAMS " " "	11½ to 30c	Lisle Thread and col'd Silk Gloves at all prices.		
LINEN GINGHAMS	2s.	PRINTED LAWNS from		1s. to 25c
DRAB ALPACCAS,		CORDED SKIRTS "		2s. to 6s.
PLAID "		PRINTS "		5c to 1s.
A general assortment of STUFF GOODS.		FRENCH PRINTS (now all the rage) at		25c
PLAID LENAS, new article for Dresses, for	23c	Bleached and brown Goods,	at Boston wholesale prices.	
PALO ALTOS and OREGONS from	28 to 30c	DEMINS, TICKS,		
A good article of KID GLOVES for	25c	Col'd CAMBRICS,		

A VERY LARGE ASSORTMENT OF SHAWLS! SHAWLS!!

CASHMERE from .... $2 75 to $15.
The regular Chashmere Shawl, such as was sold last spring at $12, now sell at .... $8 00.

LONG SHAWLS, THIBET, STRADELLA, SILK, AND ALLL STYLES, WARRANTED.

☞ Particular attention will be paid to the selection of MOURNING GOODS.

We shall also have constantly on a large assortment of HOUSEKEEPING GOODS, such as Napkins, Table Covers, Damasks, Diaper, Crash, English and American Patches, together with ALL articles called for in a Ladies' Dry Goods Store.

☞ We have had it intimated to us that the ONE PRICE SYSTEM, although it works very well in Boston, will never do for Lowell. We think differently, and we hope the Ladies of Lowell will support us in our efforts to give them a ONE PRICE STORE and a STOCK which will compare favorably with any in Boston.

☞ Call at No. 6 Central Street, Lowell, and examine our prices and see our method of doing business.

March 29, 1847. 38

From the Detroit Daily Free Press.

SPEECH OF JOHN D PIERCE OF CALHOUN,

In the House of Representatives, Feb. 17, pending the question of the passage of the Homestead Exemption Bill.

MR. SPEAKER:—Again I avow myself an advocate of the principle of this bill. I believe the measure contemplated by it, to be the most important one that has been presented, or that can be presented, for the consideration of this legislature. Having had the honor in the early part of the session to introduce a resolution instructing the committee on state affairs to enquire into the expediency of providing by law for such an exemption, I feel called upon, in justice to myself, and to those whom I represent, to present my views on this great question.

I wish to see the adoption of a system of legislation that shall care, not merely for money, but for the man—which shall secure a home to every man and his family who shall hereafter earn one—to put it beyond the reach of mere contingencies to turn a defenceless family into the street. This, sir, is the object of this bill. Not to give him a home, but to preserve it to him when once acquired.

Before proceeding further, I wish to reply to the gentleman from Washtenaw. He says I have done him wrong. I wish to do him no injustice. I remarked that I expected that he would oppose this bill. And was I not right in so saying? Does he not avow himself opposed, not only to the provisions of this bill, but to the principle on which it is founded? Certainly he does. Where then have I done him injustice? Where is the wrong? I will tell you where the difficulty is. He says he is not opposed to the poor—to the laborer, and asks me to point out anything in his course why I should expect him to oppose this bill. Sir, I expected he would do it, from considering his connections, associations, and political principles; well knowing that the party to which he belongs has generally been opposed to all such measures. Not every man of the party but a large number of them. I know that some are in favor of this measure.

I care not what the profession of a man may be, he may affirm that he is friendly to the poor—to the laborer—but when he adopts such a course of action, and especially such principles of legislation, that must in the end turn that laborer with a dependant family into the highway, I have a right to put my own estimate upon the the value of those professions.

I said, sir, that the relations of the gentleman were such that I expected he would oppose this bill. The great leader of the party, Henry Clay, has gone so far as to represent that class of men who have been depriv[ed] by the operation of laws in the older states of a home, and who have left all and sought a new home upon the wild, uncultivated, unappropriated lands of the far west, where the wolf and deer, with the Indians, have roamed for ages, as trespassers. I suppose he would write them down as pirates and robbers. But this is not all. When the labor of these very men had given a value to this land for it had no value before; the cupidity of wealth is in hot pursuit to share in the spoils, and to push them onward still.

Now, sir, I undertake to say, that there is no right, no justice, no equity, no reason in that system of legislation which puts it into the power of the man who has voluntarily trusted another, to deprive that man of a home, and turn his family out of doors.

Sir, I go further. I plant myself on this broad principle, that every man has a natural inherant right to a being on the earth, and he has such a right to a portion of this earth.—He has a right to enter into the family state, and to subsist that family, and he has an equal right to a portion of this earth on which he may plant a vine and fig tree; and under that vine and fig tree it is his right to sit, and no other man has or can have the right to molest or make him afraid. This is the right of every man, independent of all human legislation.

Sir, the God of nature hath made of one blood all nations of men, to dwell on all the face of the earth. And yet the legislation of this republic deprives thousands of a home; not only men able to labor, but the feeble, the sick, the lame, the halt, the blind, and more—and justice requires me to add to the list, helpless women and children. But all such legislation is founded on the grossest usurpation and is the perfection of barbarism.

One word in this connection with regard to the sneer at what is termed progressive democracy. I cannot but rejoice, sir, that it has been my lot to live in an age of improvement. I can remember the time when such a thing as a steamboat, a railroad, a canal, the magnetic telegraph, was wholly unknown—when scarcely any of those things had entered into the dreaming reveries of the wildest imagination. There has been improvement in every branch of science—in the arts and manufactures, and in the mechanic arts.

And is there to be no improvement in the science of government—no advancement in legislation and in the social condition of man? What if, the conservative principle had been adopted at the time of the revolution? What would have been the condition of these states? Look to Canada for an answer.—There the conservative principle has been predominant in the government, and its fruits may be seen, where you will.

Sir, let us go back a little. The first division of land of, which we have any account, was between Lot and Abraham. To prevent strife, one took the plain, the other the hill country. The next division was, when the people of Israel took possession of the land granted to their forefathers by deed of cession ages before. The whole land was divided by lot. Every man had a portion, every man had his possession—yea more, when there was no sons in the family the daughters came in for a portion. Under that system of legislation all were cared for—all shared in the inheritance. But this is not all—that estate could never be alienated under any circustances for debt. Such was the policy of the Jewish law, it gave every man a home—It took care that no family should be left destitute—it allowed every man a piece of ground on which he might live and plant him a vine and fig tree.

True the use of this estate might be taken for a limited time for the benefit of the creditor. But it never could be alienated on account of debt. And once in fifty years all debts were cancelled by the operation of law. Unlike the bankrupt law of the United States, designed and adapted to favor a certain class—the $52,000 debtor, that law applied equally to all classes. Every man and every family returned to the full and quiet possession of the paternal inheritance.

How liberal the provisions of that code in comparison with our system of legislation.—With us the man has been nothing—his family nothing—but money all in all. Wealth has ruled—has made laws—has governed with an iron, unrelenting hand.

Again, sir, the old English law of the Barons was the law of liberty. Under that law every man's house was his castle, and it should be so. True there were many without a home—many poor and dependant on the Barons. But it is the principle of the law to which I refer. That principle was right—it constituted the first element of civil liberty. Without it, liberty is but a name, and freedom and an empty sound. The same principle ought to be extended to every man in this country, who shall by his labor procure for himself and family a home. That home should be inalienable except by his own hand and seal. Every man's house should be his castle. It is the business of legislation to make it so—to throw around that home the shield of its protection.

(To be continued.)

From the Boston Tribune and Spectator.

FEMALE LABOR.

It is well known that labor performed by females commands but little when compared to that what is paid to men—though the work may be of the same character. Why is this? What possible difference can it make to the employer whether he pays A or B one dollar for accomplishing a piece of work, so that it be done equally as well by the one as the other? A female generally receives but about one-half as much as is paid to a man for doing the same amount of labor. It has been urged that they are the weaker sex, and are dependent upon us for assistance, and per consequence this difference in the price of labor should be made. But this very dependence is the result of inequality, and would not exist were the proper remedy applied. There are, it is well known, hundreds of families in our cities supported solely by females, who are obliged to labor with the needle twelve and fourteen hours out of the twenty-four, to gain hardly a comfortable subsistence for themselves and those dependent upon them, so trifling is the compensation they receive. Whole families are supported in this way—not an hour can be devoted to the improvement of the mind.

Why is it that so many of the wealthy, whose whole lives are filled to overflowing with luxuries and plenty, use every possible endeavor to crush down to the lowest imaginable point, the seamstress, milliner and mantau-maker? And even though this mean and selfish spirit is so universally practised, they are very apt to think the recipients thereof owe them an everlasting debt of gratitude for such manifestation of their unbounded charity and benevolence!

The female teachers in our public schools, receive but about one-third as much as those whose labors are no more arduous or responsible. If a certain amount of labor is performed, it can make no difference by any manner of rational reasoning, by whom that labor is done. It is folly to argue that labor performed by females is not in every respect done as well as by men; and there is no earthly reason why they should not receive as much. When it is considered that it requires ten and twelve hours a day, and the most strict regard to economy and industry on the part of the laboring men and our mechanics to acquire a comfortable living—so low are the wages of labor—is it not a wonder how our female laborers can succeed as well as they do with such a meagre and miserable pittance? It cannot be done but by the greatest deprivation of the common wants of nature. We are happy, however, to notice that this subject is beginning to attract the attention of the more philanthropic portion of community. This is gratifying, and it is hoped the matter will continually be agitated until the rights of woman, in this respect at least, shall be duly appreciated.

PRO BONO.

THE AIR WE BREATHE.

Nothing is more interesting than those general laws by which God preserves the order of the world. If we had a complete knowledge of all the wonderful contrivances that surround us, we should be filled with admiration and awe; to contemplate those with which we are acquainted, is the highest of intelectual pleasures.

One of these contrivances may be made intelligible even to those who have no acquaintance with natural philosophy.

The air is made up of *two different gases*, or airs mixed together in a peculiar proportion. Of these, *one (oxygen)* which we will call *life air*, is necessary for the support of men and all other animals, which would die without it; neither could anything *burn* without the help of this *life air*. Since, then, a vast quantity of it is consumed every hour, how is the supply kept up? How is it the stock of *life air* is still sufficient for our fires and candles.

Now, besides two gases, there is also present in the atmosphere another gas, called carbonic acid, which is made up of carbon and life air. The name will be unknown to many, but all are well acquainted with the things; it is what gives spirit to ale, wine, &c., and even to water, which is inspired after boiling, from the loss of its carbonic acid.

This carbonic acid is produced by the breathing of animals, and the putrefaction of animal and vegetable substances. Now, this constant supply must be got rid of, or it would kill us; it is got rid of thus; all vegetables—grass, herbs, trees, &c.,—suck in this carbon during the day; nourish themselves with the carbon, and give back the life air that was combined with it. In the night they do the reverse; but still, taking a whole day, they lessen the quantity of carbonic gas, and furnish the atmosphere with that supply of life air which is necessary to the existance of the animal creation.—[True Toscin.

TRIUMPHS OF LABOR.—"And who can adequately describe the triumphs of labor, urged by the potent spell of money? It has extorted the secrets of the universe, and trained its powers into myriad forms of use and beauty. From the bosom of the old creation, it has developed anew, the creation of industry and of art. It has been its task and its glory to overcome obstacles. Mountains have been levelled and vallies exalted before it. It has broken the rocky soil into fertile glebes, it has crowned the hill tops with fruit and verdure, and bound around the very feet of ocean ridges with golden morn. Up from the sunless and hoary deeps, up from the shapeless quarry, it drags its spotless marbles and rears its palaces of pomp. It tears the stubborn metals from the bowels of the earth, and makes them ductile to its will. It marches steadily on, over the swelling flood, and through the winds of ocean, tramples its hoarse surges, and mingles them with flakes of fire. Civilization follows in its path. It achieves grander victories, it weaves more durable trophies, it holds wider sway than the conqueror. His name becomes tainted, and his monuments crumble; but labor converts his red battle-fields into gardens, and erects monuments significant of better things. It writes with the lightning. It sits crowned as a queen in a thousand cities, and sends up its roar of triumph from a million wheels. It glistens in the fabrics of the loom, it rings and sparkles from the steely hammer, it glows in shapes of beauty, it speaks in words of power, it makes the sinewy arm strong with liberty, the poor man's heart rich with content, and crowns the sweaty brow with honor dignity and peace."—[Chapin.

Prince Albert was blaming a little boy at Eton for not having learnt more at his age. 'It's not my fault, sir,' replied the young dunce, 'for we have a holiday every time a new prince is born.'

It is a good sign to see an honest man wearing his old clothes.

The credit that is go by a lie, only lasts till the truth comes out

American Phrenological Journal.

PROSPECTUS OF VOLUME IX. FOR 1847.

O. S. FOWLER.

To improve man Physically, Morally and Intellectually, will be the object of this Journal.

It will embrace all the principles of our entire constitution, the conditions of happiness, and the causes of misery.

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will be set forth in the most Practical and Instructive manner, amply illustrated by engravings, showing the exact location of the organs, with full directions for learners who wish to acquire a thorough knowledge of the science.

PHYSIOLOGY

will be duly considered, and much valuable advice given with reference to Health, Diet, Exercise, ect., ect.—This department will also be illustrated by anatomical engravings, which will enable the reader to understand the human architecture.

VITAL MAGNETISM.

applied to the relief of pain, to surgical operations, ect, together with all that is new or important, will be presented in this Journal.

WOMAN

is by nature as perfect as a God could make her, yet her education and habits are rapidly degenerating her; to arrest which, and to develope her natural capabilities, sphere, and duties, will be a leading feature of this work.

SELF IMPROVEMENT.

Who does not wish to elevate himself in life, or would not strive perseveringly to render himself better and more happy? To such this Journal will be a prompter and a text-book.

THE JOURNAL

will be issued in monthly numbers of 32 or more octavo pages, on good paper, from superior type, illustrated by a great number of engravings. It will be adapted to all classes; and in order to place it within the reach of every family in the land, it will be furnished on the following extremely low

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N. L. DAYTON, Agent for Lowell.

Editors who will copy this prospectus and send papers to the "American Phrenological Journal," New York, shall be entitled to an exchange.

PROSPECTUS OF THE VOICE OF INDUSTRY,

THE PEOPLE'S PAPER, AND THE ORGAN OF THE *"New England Labor Reform League."* DEVOTED TO THE ELEVATION AND IMPROVEMENT OF THE INDUSTRIAL CLASSES AND THE FINAL AND PERMANENT EMANCIPAATION OF LABOR FROM ITS PRESENT SUICIDAL, COMPETING AND DEPRESSIVE TENDENCIES.

In consequence of a deep felt regard for the present and future well-being of our fellow laborers, and the urgent solicitation of many devoted and strong-hearted friends to Labar Reform, who have pledged their aid and support to the undertaking, the undersigned propose to resume the publication of the "Voice of Industry" and continue the same at least one year from the issue of the next number.

The paper is to be conducted upon strictly *Independent Principles*, opposing all prominent evils, social, political or ecclesiastical, with that spirit which knows no fear or favor, while in the path of duty, and advocating all cardinal truths with perseverance and sincerity of purpose.

In our labors we ask and expect the co-operation and sympathy of the true friends to the Race—the honest Philosopher and Statesman, the untrammeled and devoted Teacher, the hardy Farmer, the Mechanic and Artizan—and last, but not least, the toiling Operative at the Loom or Spindle; these with many others, who desire a better, and more rational condition for humanity, in which Labor shall receive its just rewards, and the Sons and Daughters of Industry occupy the position to which they are entitled, must put their shoulders to the car-wheel of *Labor Reform*,—for as mind is practically made superior to matter, and Man, to wealth and external circumstances—poverty, ignorance, crime and intemperance will disappear.

In addition to its leading objects, the "Voice" will contain a summary of News, Domestic and Foreign, and a comprehensive synopsis of such Miscellaneous and passing events as will be instructive and profitable.

The large amount of reading which will be furnished weekly through the "Voice," and the improvements to be made, require that the hitherto comparative low price should be raised; which plan we hope will meet the approbation of all well-wishers to the prosperity of the paper. All subscribers who have paid in advance, will be furnished out the amount of their payments at the former rates; but hereafter the pecuniary affairs of the paper will be governed by the following:

TERMS.

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Five copies to one address, $5,00

Will our Friends and Agents assist us and the cause, by procuring new subscribers, by the issue of the next number? Send in the names.

W. F. YOUNG,
MEHITABLE EASTMAN.

Lowell, Feb. 1st, 1847.

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South Boston, G W Robinson
Lynn, N. W. Brown.
E. Bridgwater, L B Parker
Chelmsford, (*Scythe factory Village*,) Robert Lord.
N Chelmsford, J B Pierce
South Andover, Wm Irish
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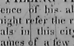

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FILLING TEETH and INSERING. For evidence of his ability to perform Dental operations, he might refer the reader to a long catalogue of individuals in this city, for whom he has operated; but the names of a few good judges of Dentistry will be more satisfactory to his patrons and strangers, than the names of a hundred individuals whose more limited observation and experience render them less competent to discriminate between good and bad work:—

I have had fifteen years' practice in Dentistry, and have had Dr MOWE to operate on my teeth in filling and cleansing; I have examined his modes of insering, both on pivot and gold plate. Judging from experience and the manner in which he executed his work for me, I consider him a safe, practical Dentist.

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Toothache Drops—Numerous individuals will testify to the value of this remedy for the Toothache. It is possessed by no other Dentist in Lowell. If it fails to cure, no charge is made for application.

Extracting Teeth—He has recently procured an entire new set of extracting instruments, and can now extract teeth with as little pain as possible. In this operation he is always careful not to give unnecessary pain.

Prices—His prices are low, and work warranted. A liberal discount is made when a full set of teeth is inserted. Strangers who come to Lowell, in want of Dental aid, will find it for their interest to call on him. Medicines for the gums supplied.

Lowell, December, 1846.

PEARSON'S DAGUERREOTYPE ROOMS.

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Pictures taken in all weathers, and Instruction, Apparatus and Stock furnished and warranted.

Lowell, 1846. 3m5

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We have just received a fresh supply of Preston's Beautiful Ink, Hubbard's fine Letter Paper and French's Superior Pens. N. HERVEY.

IMPORTANT TO THE LADIES.

THE SUBSCRIBER, (No. 65, corner of Merrimack and John st.,) is weekly receiving from importers, both in New York and Boston, a new and beautiful assortment of Millinary Goods, as ever were offered in this city, and as cheap as can be found anywhere else. J. T. ADAMS.
Lowell, Sept 28, 1846. n25.

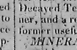
BAILEY'S LOWELL AND ESSEX CITY DAILY EXPRESS.

THIS New Line, for the accommodation of the public, will leave Lowell for Essex City, every morning, at half past 7 o'clock; and leave Essex for Lowell, at 5 o'clock P. M. Orders faithfully attendedto. Bills and notes collected, and all ordinary business attended to with care and fidelity.

Mr. Bailey has convenient carriages for the conveyance of passengers to and from these places. All who are disposed to patronize him, will please leave their names at his offices, and they will be called for at their respective places of residence, and left at the place of their destination.

OFFICES—Farmer's and Mechanic's Hotel and T. J. Bailey's No. 9, Merrimac Street, Lowell, T. Osgood's No. 2, Essex City,—also, at the Toll House in the latter place.

DR. JOHNSON,

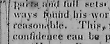


DENTIST, (Office in Wentworth's Building, first building east of the Depot,) grateful for the very liberal patronage bestowed upon him by the citizens of Lowell and vicinity, during the past year, would express his thanks and respectfully tender the continuance of his services in every department of DENTISTRY. Decayed Teeth filled with Pure Gold, in a perfect manner, and a restoration of the Teeth, (thus filled) to their former usefulness WARRANTED.

MINERAL TEETH, from one to an entire set, inserted in a scientific manner, and in finish and adaptation to the mouth so perfect as to warrant satisfaction; for proof of which he will refer to his work now worn in this city. Teeth cleaned and extracted with care.

N. B. The public will bear in mind that while his prices are from 25 to 50 per cent LESS than were formerly exacted, that his work is warranted equal to any performed in Lowell or elsewhere. Persons visiting this city, in need of work, will find it to their advantage to call at this office. Office hours from 8 A M to 9 P. M. 50tf

TO THE INHABITANTS OF LOWELL.



WE, the undersigned, citizens of Lowell, have thoroughly tested Dr. H. H. DOANE'S Dental operations in every department of his profession. We have also examined parts and full sets of his Plate Teeth. We have always found his work well executed, and charges very reasonable. This, we think, is sufficient evidence that confidence can be placed in him as a Dentist,

Horace Parmenter, — Thomas B. Ford,
George W. Patterson, — Andrew W. Doe,
Theo. L. Hastings, — William H. Stevens,
Theophilus S. Smith, — George J. Adams,
Darius G. Meriam, — J. T. G. Leach, M. D.,
Isaac Deming, — T. L. Randlett.
Ivers Taylor,

Office open day and evening, Sundays excepted. No. 118 *Merrimack street, Lowell.* 3 1y

FOSTER'S MOUNTAIN COMPOUND.

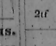
FOR THE HAIR. The Mountain Compound is a concentration of Tonics for the removal of diseases of the Skin. Its effects are powerful, and action quick and obvious; in removing dandruff, and softening the hair, when it is applied to the cutaneous surface of the head. The proprietor can refer to many prominent individuals in this city, whose hair has been brought out thick, where it was falling out and very thin from a diseased and weakened state of the skin.

The Mountain Compound is highly adapted to ladies use and toilet dressing, and the inventor has sold hundreds of bottles for that purpose. The universal favor it meets with wherever it has been tried warrants it be the best article ever offered to the public. It gives the hair a richness of lustre and luxuriancy of color unprecedented, and renders the most dry and turbulant hair soft and moist several days or week from one application. Unlike many arcicles for the hair, it is not glutinous and sticky to leave the hair matted and stiff, as if a solution of sugar and water was put on, but on the contrary, the hair will be found soft, silky, single, and flowing, from using the Mountain Compound, and it may be curled and dressed in any form and appear perfectly natural.

None genuine hereafter unless signed on the wrapper by H. W. FOSTER, in his own hand writing; also these words are lawfully inscribed, securing copyright, and printed on the back of the wrapper near the fold—"Entered according to act of Congress, in the year eighteen hundred and forty-six, in the Clerk's office of the District Court of Massachusetts."

Manufactured and sold by H. W. FOSTER 65 Central street, Lowell. Sold by Otis A. Allen, 68 Merrimac street, Carleton & Co., City Hall, I. Scribner, and at his Hair Dressing Saloon, opposite the American House, Central street, Lowell. Also by A S Russell, druggist, P.O. Ames, Nashua. A G Tucker, druggist, Manchester, N. H. 47tf

STOVES! STOVES! STOVES!

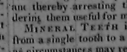


WAGER & DATER'S air-tight Cooking Stoves, with a general assortment of both new and old Copper and Iron PUMPS, Soap Stones, Lead Pipe, Sheet Lead, &c. Cash paid for Rags, Copper, Brass, Rubber, Old Iron, &c. &c.

Setting and repairing Pumps, and all kinds of Job Work done at short notice, by

I. W. & D. BANGS,
2tf opposite the Washington House, Lowell.

WM. D. VINALL,



SURGEON DENTIST, Office 21 Central street, where he continues to perform all operations on the TEETH, both for their beauty and preservation. Particular attention paid to cleansing and filling carious teeth with gold or any approved substance now in use, and thereby arresting the progress of decay, and rendering them useful for many years.

MINERAL TEETH inserted on gold plate or pivot, from a single tooth to a whole set. These are inserted as circumstances may require. Another very important branch of Dental Science, consists in supplying upper sets of teeth on the principle of atmospheric pressure, without springs.

Teeth cleansed, extracted &c. Terms moderate. All operations warranted to give perfect satisfaction.

N. B. He would further say, that the most aggravated pain from decayed teeth, can in most cases be speedily relieved and the tooth [illegible]